

THE LIFE DIVINE

either too narrow and rigid or complex
and **confusedly**
uncertain, subject to alteration by a
mental or a
vital change or evolution; yet it is felt
that there is
a deeper abiding truth and something
within us
that can have the intuition of that truth,
—in other
words, that the real sanction is inward,
spiritual and
psychic. The traditional account of this
inner
witness is conscience, a power of
perception in **us**
half mental, half intuitive; but this is
something
superficial, constructed, unreliable:
there is certainly
within us, though less easily active, more
masked by
surface elements, a deeper spiritual
sense, the soul's
discernment, an inborn light within our
nature.
What then is this spiritual or psychic
witness
or what is to it the value of the sense of
good and
evil? It may be maintained that the one
use of the
sense of sin and evil is that the embodied
being may
become aware of the nature of this world
of
inconscience and ignorance, awake to a
knowledge
of its evil and suffering and the relative
nature of
its good and happiness and turn away
from it to
that which is absolute. Or else its
spiritual use may
be to purify the nature by the pursuit of
good and
the negation of evil *until* it is ready to

perceive the
supreme good and turn from the world
towards
God, or, as in the Buddhistic ethical
insistence, it
may serve to prepare the dissolution of
the ignorant
ego-complex and the escape from
personality and
suffering. But also it may be that this
awakening is
a spiritual necessity of the evolution
itself, a step
towards the growth of the being out of
the Ignorance